Mary Chilvers

May 4th 7:1777

Mary Chilvers

11631. b. 23

THE
Sacred Miſcellany:
OR,
POEMS
ON
DIVINE SUBJECTS.

Deſigned for the Benefit and Inſtruction of MEAN CAPACITIES, the bringing up YOUTH in the Fear of GOD, the Abhorrence of *Atheiſm* and the Evils attending *Looſe Principles*.

With Suitable PRAYERS.

By *DANIEL HALLOWS*, M. A.
Rector of *Gilſton*, in *Hertfordſhire*.

LONDON:

Printed for J. WILFORD, behind the *Chapter-Houſe*, near St. *Paul's*; C. CORBETT, at *Addiſon's-Head*, and J. COX, at the *Ship* without *Temple-Bar*. 17

46
4
608

To the YOUTH *of* GREAT BRITAIN.

IN these loose and dangerous Times, wherein *Atheists*, *Deists*, *Blasphemers*, *Arians*, *Socinians*, *Infidels*, are so numerous and impudent, there is great and abundant Cause, that they whose *Lips are to preserve Knowledge*, should fore-warn, and fore-arm their People, and more particularly those of the Younger Sort, against the Poison and Infection, which these Enemies of true Religion and Vertue, are so very industrious to infuse and propagate.

I HAVE therefore, in the ensuing Poems, endeavoured to guard and defend the Servants of Christ, against

the Inſtruments of the Devil; to ground and eſtabliſh the former, in the ſound Principles and Fundamentals of Practical Chriſtianity; and thereby to obviate, and diſappoint the wicked and execrable Deſigns and Combinations of the latter, to ſubvert and eradicate the very Foundation of the Chriſtian Religion from amongſt us.

MAY it pleaſe Almighty GOD to grant Succeſs to my ſincere Attempt to promote his Glory and the Good of Mankind, and eſpecially to *feed the Sheep and Lambs* committed to my Charge, with proper and wholſome Food and Nutriment.

I am, dear Youth, your
Affectionate humble Servant,

Daniel Hallows.

THE

THE PREFACE.

IT *is much to be lamented, that the ſo very ancient and ſacred* Art of Poetry, *ſhould be abuſed to ridicule, expoſe, corrupt or diſcountenance Virtue and Religion; or, to recommend, promote, encourage and propagate Vice and Immorality, Profaneneſs and Irreligion, Lewdneſs and Effeminacy in the World! Yet, this is the moſt unhappy and ſhameful Uſe that too many, eſpecially of our modern* Poets, *make of it; who make it the Means and Inſtrument of* corrupting, *inſtead of* improving *the Age.*

MR. Abraham Cowley, *who (as one obſerves) was a Perſon in whom great Wit*

and Learning, a noble Fancy and ſolid Judgement, improved by Travel and Converſation, were happily conjoined, to make an admirable Poet, *and an accompliſhed* Gentleman: *Yet his Wit grew too luxuriant in the Heat of his youthful Blood, eſpecially on* Love-Subjects, *which he ſeverely lamented afterwards; and upon this Occaſion, reflected with extreme Concern, on the too common Abuſe of* Poetry; *and wiſhed that none would ever uſe it, but to the Glory of God, and the Good of Mankind: That Wit and Eloquence might no more be abuſed in the beggarly Flatteries of Great Men, or the ſervile Idolizing of Women; or in wretched Scurrility and Lampoon; or in laying falſe Colours on Virtue and Vice,* &c.

Ah! *what diſmal Reflections (ſays Dr.* Woodward) *will many licentious Poets make upon themſelves, when they come to die, if they die in their Senſes? Eſpecially, many of*

of those who write for the Stage, *whose* Lessons *of* Impiety *and* Vice, *have been so often repeated with all the Advantages that* Wit *and* Beauty, Action *and* Ornaments *could give them, in order to make the deeper Impression on the thronged Auditory. It will then be as little for their* Honour, *as for their* Comfort, *that they have been the Means of the* Corruption, *and consequently of the* Destruction *of many Persons of the best* Parts *and* Quality; *who might otherwise have given great Glory to God, and done good Service to their Country. — Alas! what Restitution can they make to the World for these Damages? Or, what can they give in* exchange *for the* Souls *they have undone for ever?* *

POETRY *(says a judicious and ingenious Author) by her original Institution, was never designed to misguide and pervert Mankind,*

* See Dr. Woodward's Fair Warnings to a careless World, p. 143, 144.

kind, but to inſtruct and delight them; and ought not to be the worſe thought of, for the Miſmanagement of the Artiſt: "*I can* "*think (ſays he) no Objections to be of any* "*Force againſt* Poetry, *if the true Ends of* "*its Inſtitution be aimed at, and its uſeful* "*Laws and Rules duly obſerved.*"

THE *wiſeſt Law-givers, and the ſtricteſt Moraliſts have found it neceſſary to deliver their Precepts and Inſtitutions in* Verſe, *that they might be the better retained in the Memories, and make a deeper Impreſſion upon the Affections of thoſe who were to obſerve them.*

MOSES, JOB, DAVID, *and* SOLOMON, *compoſed their ſeveral* Odes *and* Anthems, *in the moſt lively and exalted Manner, and celebrated the Praiſes of their Maker, with all the Delicacy of* Thought, *and Harmony of* Numbers.

WHEN

WHEN *I have turned over these Considerations in my Mind, I have wondered how some of our* modern Writers *should censure* Poetry *as too light and airy a Study for the Gravity of a* Divine: *For certainly, it can never be unbecoming a* Clergyman, *to spend those Hours which the Offices of his Function will allow, in the cultivating of an* Art, *which is so pleasing to God, and useful to his Church, and which the best of Men have been authorized by the* Holy Ghost *to prosecute with the utmost Vigour and Application."* —— *I am glad I have the Judgment of so considerable an Author on my Side, that the leisure Hours, which have been spent by a* Clergyman, *on religious and useful* Poetry, *have not been unbecomingly trifled away.*

WHETHER *that which follows, be of this Kind, let the Reader judge.* —— *It is the Advice and Direction of our learned and good*

Bishop,

Biſhop, in his excellent Charge to the Clergy of his Dioceſe, concerning the proper Methods of oppoſing and defeating the preſent Attempts of Infidels *againſt the* Chriſtian Religion: "That we preach frequently "to our People upon the great Principles "and Doctrines of the Chriſtian Faith, "as well to explain them, as to enforce "the Duties which naturally reſult from "them; that ſo, Principle and Practice "may go Hand in Hand, as they do "throughout the whole *Chriſtian Scheme*, "and as they certainly ought to do "throughout the Preaching of every "*Chriſtian Miniſter.*"

I hope I have paid ſome Regard to this wiſe Injunction, in the plain Verſes before you; which, containing the Great and Fundamental Doctrines of the Chriſtian Faith, with the particular Duties which more immediately flow from them, I hope may be of Uſe and Service to ſuch as do not attend to,

or

or retain in their Minds, as they ought, our catechetical Expoſitions and Sermons; and alſo to ſuch as will not ſo much as come to hear them; according to thoſe Lines of the divine Poet:

A Verſe may find him, who a Sermon flies;
And turn Delight into a Sacrifice.

THEY *who deſire to be good Chriſtians, and in Times of the greateſt* Danger, to hold faſt the Profeſſion of their Faith without wavering *(Heb.* x. 23.*) muſt in order thereto, Firſt, endeavour to underſtand, ſo far as they are capable, the Faith they profeſs; the great Myſteries of Chriſtianity; ſuch as the Divinity, Incarnation, Birth, Death and Paſſion, Reſurrection and Aſcenſion of our Saviour; the Deſcent of the Holy Ghoſt, and the Doctrine of the Trinity in Unity, into the Belief of which we are baptized. And that we may underſtand them, and practically believe them, the* Church *of* England *has eſtabliſhed an excellent Order*

and

and Method to ſecure their being taught the People, by appointing peculiar Times *of the Year for the teaching of them. And Experience ſhews, that this one Rule, well obſerved, has been the chief Means of preſerving Chriſtianity in the worſt of Times, and under the moſt barbarous Tyranny and Perſecution of the* Turks.

THE *Author of* The Preſent State of the Greek Church, *owns, that he admired whence it came that ſo few of the* Eaſtern Chriſtians *were proſelyted to* Mahometiſm, *conſidering their Circumſtances; and concludes thus:* At laſt, being on the Place, *ſays he,* I learnt that the ſolemn Obſervation of *Feſtivals* and *Faſts*, by God's Aſſiſtance, prevented the whole *Eaſt* from falling entirely from the Chriſtian Faith. *Chiefly, if not only, by means of Theſe, the Chriſtian Religion triumphs over ſo many moſt cruel Contrivances; being ſecured and fenced by This, againſt the Poiſon of* Mahometiſm: *For*

For, by the Return of these Feasts, which are celebrated by great Crouds, with an holy Emulation, the History of the Conception, Birth, Death, and Resurrection of Christ, with the Rest of the Mysteries that make up the Sum of our Religion, are brought to their Memory, &c. *

As *to the* Poetry, *the Reader will find here, I have this to say, That as there are many who are not so good Judges of it, as others; nor have the Learning, or Acuteness, or Vivacity of Thought, as others; yet may be as Honest and Sincere, as Vertuous and Pious as they; so I have suited the* Poems *accordingly, even to the* Capacity *of the meanest.*

I CONFESS, *I have not studied so much to improve the* Art, *as the* Subject *of* Poetry; *not to entertain the Reader with a*

* See the Preface to A Manual of Prayers and Devotions for the principal Festivals and Fasts of the Church.

Luxuriancy and Redundancy of poetical Flights of Fancy, but with good, plain, ſolid and uſeful Matter: even with the great and neceſſary Points and Fundamental Articles of the Chriſtian Religion.

HAD *it been my Aim and Endeavour in the enſuing Poems, to have pleaſed the Criticks of the Age, it had been a moſt vain Attempt for me, who am ſo very unequal for it; and alſo impoſſible to have been ſo uſeful and beneficial to the great Variety and Generality of Readers, as I now propoſe, and hope by the Bleſſing of God, to be.*

IN *ſhort, if I have been ſo happy as to pleaſe God, in being uſeful to any Member of his Church, I need not be much concerned about the Cenſures of Men.*

SHOULD *a Clergyman ſtudy by exalted Strains of Oratory, and Rhetorical Flowers, or otherwiſe, to adapt and addreſs his Diſ-*

courſes

courſes to thoſe few of his Auditors, who are Men of the brighteſt Genius, and greateſt Abilities; having no regard to all the Reſt, who are vaſtly more numerous, he would juſtly merit a ſharp Rebuke *from his* Dioceſan; *and which is infinitely more,* a ſevere Sentence *from the* great Biſhop of our Souls, *and* Judge of the World.

THE *End of* Preaching, *and ſo, of* Writing *alſo, ſhould be, To do as much Good, and be as uſeful as poſſible to Mankind; duely conſidering their different Capacities, Educations, and Neceſſities: And he who does not ſo, is an unfaithful Steward.*

I HAVE *not therefore made it my Care and Buſineſs, to pleaſe and profit* only *the Men of ſuperior Parts, Wit and Learning: But (as the inſpired Apoſtle directs) I have endeavoured* to pleaſe my Neighbour *(in general)* for his good, to Edification; *if*

that which is for his Edification *will please him. And if not, I am sorry for him, yet comfort myself however with the Hopes of being in some measure instrumental to the Good and Happiness of every well-disposed and candid Reader.*

A

New-Year's-Gift:

BEING,

POEMS

On the Principal *Festivals* and *Fasts* of the

Church of ENGLAND.

On the Annunciation of the blessed Virgin *Mary*, *March* 25. commonly called *Lady-Day*. Which hath a peculiar Respect to the *Incarnation* of our blessed SAVIOUR.

Ω Βασιλεῦ!

THE Subject of *this Day's* Meditation,
Is the *mysterious* Incarnation
Of our *Almighty* Saviour, *God the Son*;
Which, with great Rev'rence, we should think upon.

No Man, nor Angel, can declare, or tell
How *that* was done, which is inſcrutable.
Yet let us ſee what Light the Scriptures give,
And what is there reveal'd, let us believe.
They ſhew us that the Angel *Gabriel*
Was to the Virgin *Mary* ſent, to tell
This moſt ſurprizing News to her, that ſhe
The Mother of the Son of God ſhould be.
And *Jeſus* was the *Name* that he ſhould have,
For, He his People from their Sins would ſave. *
And thus the Angel did addreſs the Maid,
Hail, Thou that highly favour'd art! he ſaid,
The Glory of thy Sex! I'm ſent to Thee,
Upon the moſt important Embaſſy.
Thou ſhalt conceive within thy Womb a Son,
Who can declare his Generation? †
He is th' *Eternal* Son of God, moſt High:
And He the *Son of God* ſhall alſo be,
Becauſe the *Holy Ghoſt* ſhall *over-ſhadow* thee.
Whereby this Son ſhall be *in thee* conceiv'd,
Of thee, without concurrence of a Man:
This

* Mat. i. 21. † Iſa. liii. 8.

This firmly is of thee to be believ'd;
That God all this, both will effect, and can.
Of all the Virgins which in *Iſrael* be,
God hath been pleas'd to make his Choice of thee,
To be the Mother of his only Son,
By a myſterious Operation.
Then, with a Virgin-Modeſty, the Maid
Tranſported at that which the Angel ſaid,
Reply'd, *Behold the Handmaid of the Lord!*
Be it to me according to thy Word.
I to it do conſent with all my Heart.
Then did the Angel *Gabriel* depart:
And then immediately (as I believe)
The Virgin did within her Womb conceive
The *Second Perſon* in the *Trinity*,
The true and only Son of God, was he,
Who thus our Human Nature did aſſume,
And God and Man, *one Perſon*, did become.
And thus the Thing ſo long foretold, was done,
*A Virgin ſhall conceive, and bear a Son.**

Whoſe

* Iſa. vii. 14.

Whose Name was to be call'd *Immanuel*,
Which signifies, that God with Man should dwell.
Accordingly, after nine Months were gone,
The Virgin then brought forth her blessed Son;
Who took our Nature without Spot of Sin:
Thus did his Being in our Flesh begin.
O most profound, amazing Mystery!
For Humane, or Angelic Search too high!
Let us, poor Men, with grateful Hearts adore
Our wise and gracious God, who would restore
Our fallen Race, in this stupendous Way,
From that most woful State wherein we lay!
This must be evermore by All confess'd
To be such Love as cannot be express'd!
That God should think nothing too great, or dear,
To part with for Mankind: what Love was here!
Oh! how shall we express our Gratitude
To him, who unto us such Love hath shew'd;

How

How careful ſhou'd we be, we don't offend
So dear, and ſo omnipotent a Friend?
How zealous for his Honour ſhould we be?
How circumſpect, his Precepts to obey?
Rememb'ring we have dedicated been
To him, who came to ſave us from our Sin;
And if ſuch mighty Love we do deſpiſe,
And from the Chriſtian Faith apoſtatize,
If we rebel againſt God's only Son,
Who came from Heav'n for our Salvation,
And ſide with his grand Enemy the Devil,
Refuſing good, and madly chuſing Evil:
Such, no Way can eſcape the Wrath to come,
The hotteſt Place in Hell will be their Doom.
But, Reader, better Hopes I have of thee,
That thou wilt do no more ſo wickedly
As thou haſt done, but wilt in Chriſt believe,
Who took our Fleſh, to die that we might live.
Think of th'amazing Condeſcenſion,
Admire th'Humility of God the Son!
Who ſtoop'd ſo infinitely for our Sake,
When he did our Redemption undertake!

Think

Think after this, how odious *Pride* will be,
And for the *Dev'l*, make *Men* fit Company.
Wherefore, let's imitate the Life of Christ,
Our great Messiah; *Prophet*, *King*, and *Priest*.
So shall we one Day reign with him Above,
In the bright Realms of endless Peace and Love.

TO Father, Son, and Holy Ghost,
One God, whom we Adore,
Be Glory, as it was, is now,
And shall be evermore. *Amen.*

On

On Christmas-Day, Dec. 25. *being the Nativity of our Lord and Saviour* Jesus Christ.

Λόγος αἰδοῦς τοῦ πατρός.

THis Day the Church doth keep in Memory
Of Christ, the Son of God's, Nativity;
Who was in *Bethl'hem*, in a Stable born,
(A Room which Gentlemen and Ladies scorn;)
And in a Manger would vouchsafe to lye,
To teach us mortal Men, Humility.
This wond'rous Birth the Angels did declare
To Shepherds, as by Night they watching were;
They, by the Angel's kind Direction, went,
And found their Saviour to their Heart's content.
Then joyfully return'd they Home again,
And praising God for what *they'd heard and seen*,
They spread the News so welcome unto Men;

So

So long expected, wiſh'd-for, and deſir'd,
And which can never be enough admir'd.
God in the Perſon of his only Son,
Gave us Himſelf! what could he more have done?
O let this Love, which doth all Thought tranſcend,
Make us to love him, and our Lives amend;
To leave our Sins, from which he came to ſave
All thoſe, who would by him Salvation have.
To love and help the poor for Jeſus' ſake,
And to their Cottages our Viſits make:
Since he a State of Poverty did chuſe,
And ſumptuous Pomp and Grandeur did refuſe.
And let us love our greateſt *Enemy*,
Since Jeſus Chriſt even for *ſuch* did die;
And bids us love, and bleſs, and for them pray;
And not from them our Faces turn away,
But do them good, altho' they ill requite;
Which is the Way to overcome their Spite. *
Thus, *if ye love me*, ſays our bleſſed Lord,
Keep my Commandments, and obey my Word.

And

* Mat. v. 44. Rom. xii. 21.

And if a Man his Saviour loves not, he
A Monſter of Ingratitude muſt be;
And at the laſt, tremendous, dreadful Day,
He'll be *Anathema*, *Maran-atha*. *
What! love not him, *who being in the Form*
Of God, became a poor deſpiſed Worm!
To ſave us Wretches from Damnation;
O moſt amazing Condeſcenſion!
What Thing, ſo ſtrange as this, can any tell?
That God's eternal Son ſhould come and dwell
In Humane Fleſh, our great *Immanuel!*
Why was't he would be born, why would he die
To ſave us from eternal Miſery?
To do all this for us, what could him move?
St. *John* has plainly told us, *God is Love*. †

ALL Glory to the myſtick Three
For our Redemption;
Glory for Chriſt's Nativity,
Both *God's*, and *Mary's* Son!

* 1 Cor. xvi. 22.
† 1 Joh. iv. 8.

Neither the brighteſt Seraphim
In Heaven, ever can,
Nor the moſt knowing Cherubim,
Conceive God's Love to Man!
All Glory to the ſacred Three,
One ever-living Lord:
As at the Firſt, ſtill may he be
Belov'd, obey'd, ador'd.
Amen. Amen.

On Christmas-Day, *or the* Birth-Day *of* CHRIST.

Λόγος Σὰρξ ἐγένετο.

Quod non erat, assumpsit; quod erat, non amisit. Musc. in locum. More Aliorum, erat Dominus per novem Menses in Utero inclusus.

O *Jesus!* unto whom that *Name* from Heav'n
Was by the Message of an Angel giv'n,
Which sweet, endearing, heav'nly, happy *Name*,
Imports, that he to be a *Saviour* came,
To save us *from our Sins*, the fatal Cause
Of all our Sorrows, Miseries, and Woes!
To save us from the Wrath that's due to Sin,
And from its domineering Pow'r within;
Enabling us sincerely to repent,
And to keep stedfast in his Covenant.

Giving us Grace our Lusts to mortify,
And to *ourselves*, and to *the World* to die.

O blessed Saviour, let this great Design,
(For which thou cam'st) of *saving us from Sin*,
Take place, and be fulfill'd in me and mine.
For, to be sav'd from Sin, and to have Grace,
Is more to be desir'd, than to embrace
The Treasures of the *Indies*, *East* and *West*,
Trifles to those who are of Heav'n possest.
Not all the Riches in the Earth and Sea,
May be compared with Humility,
With Patience, Peace, Faith, Hope and Charity.
But since I cannot in Perfection have
These, and like Graces, on this Side the Grave,
Or, if I had, it might be said to me,
Thou nothing hast, but what is given thee;*
All Merit I disclaim, and trust alone
In Christ his precious Merits, to atone
And expiate my Guilt, by his own Blood,
Which he could do, who is the Son of God.

By

* 1 Cor. iv. 7.

By his *Blood* * I am purged from my Sin,
And by his *Righteousness* adorn'd within.
This is the Faith by which I live, and I
Hope in this truly Christian Faith to die.
Yet this, my *Faith*, I know *must work by Love*,
Or else, my Saviour will it not approve:
I must be *sober*, *righteous*, *godly* too;
True *Holiness*, and *Peace*, I must pursue,
For, a dead, empty Faith, will never do.
But when I have done all, I must rely ‖
Not on my Works, for they can't justify
My Person (tho' they justify my Faith,
And prove it lively, as th' Apostle saith.) †
Therefore, on Christ alone, I do depend,
Who came into the World for this same End,
That by what he hath done and suffer'd, we
Repenting Sinners, might acquitted be.
And (as St. *Paul* saith) Christ in vain had died,
If we could by our *Works* be justified. ‡

* 1 Joh. i. 7. Rev. i. 5. Jer. xxiii. 6. Ps. xlv. 13.
‖ Luke xvii. 10. † Jam. ii. ‡ Gal. ii. 21.

In my own Works, I therefore dare not truſt,
But in *Chriſt's Righteouſneſs, will make my Boaſt.**
As it is written in his holy Word,
Let him that glor'eth, glory in the Lord.†
In the Lord Chriſt alone, I glory will,
Who came to ſave my precious Soul from Hell.
And as, for *me*, he was at this Time born,
So, I for *him*, will bear Rebuke and Scorn;
Humble my ſelf, as he requires of me,
And never will Revenge an Injury;
But ſtrive, *my Soul in Patience to poſſeſs*,
And for ill Turns, will offer Kindneſſes;
I'll go *about doing Good*, for ſure ſo
My Saviour did, and like him I will do;
The Wants of his poor Members, I'll relieve;
(*More bleſſed 'tis to give, than to receive.*)
I will *deny my ſelf*, and *follow him*,
Who drank for me a Cup, fill'd to the Brim,
A Cup of Sorrows; For this Cauſe, if he
With Trouble and Affliction viſits me,

I will

* Pſa. lxxxix. 17. † 1 Cor. i. 30, 31.

I will not dare to murmur and repine,
But to his holy Will, my ſelf reſign.
Thus, I muſt imitate my Lord, if I
On him for my Salvation do rely.
Who ſaves, when he the *Proud* does *humble* make,
And fierce and furious Men, to become meek;
Lions and Leopards, with the Lamb to dwell,
And Men like them, to become peaceable.
He ſaves, when he our Tempers does amend,
And makes an Enemy to be a Friend,
And high and haughty Men, to condeſcend.
He ſaves, when he the Luſtful chaſte does make,
And the Unclean, their Filthineſs forſake;
Gluttons and Drunkards, he does ſave, when he
From their Intemperance does ſet them free;
The Senſual, when he makes them Sp'ritual,
The Covetous, whom he makes liberal,
The Waſteful, when no longer Prodigal:
Wretches unmerciful, he ſaves, whom he
From their ſevere Hard-heartedneſs does free,
And makes t'abound in Works of Charity.

He

He saves, when he does stubborn Hearts subdue,
And makes their Sorrow and Repentance true;
When into envious Hearts, he does instil
Brotherly Love, and permanent Good-will:
He saves, when Unbelievers he does free
From Self-conceit, and Infidelity;
He saves th'Unjust, by making them restore
What they can't call their own, and wrong no more.
Lyars, and Murderers, and the Profane,
Who swear and curse, and take God's Name in vain;
And other heinous Sinners, when in Pain,
In sore Affliction, and great Misery,
And Conscience suffers grievous Agony,
Then, if these Troubles God doth sanctify
To them, that they consider, and no more
Do foolishly, as they have done before,
But, by a true Repentance, turn to God,
Christ gives them Faith, and saves them by his Blood.

He

He saves, when he reforms, when he does cause
The Disobedient to observe his Laws;
When he gives Grace to raise our Minds on high,
And to ourselves, and to the World to die;
When he renews, and makes us wise and bright,
Meet for th'Inheritance of Saints in Light.
Thus, save me, O my Saviour, and my Lord,
And Thou by me shalt ever be ador'd.

TO God, the Father, Son,
And Spirit ever blest,
Eternal Three in One,
All worship be addrest;
As heretofore
It was, is now,
And shall be so
For evermore.

Amen.

On the *Circumciſion* of our Lord Jeſus Chriſt, being *New-Year's-Day*, *January* 1.

Ille negat Chriſtum, qui ſe non abnegat ipſum.

THIS Day, the Eighth, from Chriſt's Nativity,
The Church doth keep in ſacred Memory
Of his ſubmitting to be circumcis'd;
(As afterwards he did to be baptiz'd;)
Not that there was in him Impurity
In any, no not in the leaſt Degree;
But he endur'd the circumciſing Knife
For us, and finally laid down his Life.
For us he did moſt punct'ally fulfil
The Law, for us his precious Blood did ſpill.
And had our Saviour not been circumcis'd,
He by the *Jews* would have been more deſpis'd,

And

And so in less Capacity have been
Of doing Good among his Countrymen.

JEWS into Covenant admitted were
By *Circumcision*, as now *Christians* are
By *Baptism*; and as the *Israelite*,
Who did contemn this outward *Jewish* Rite
The Sacrament of Circumcision,
Was by the Law to die for that alone; *
So now, he who himself a Christian calls,
And yet into such Obstinacy falls,
As the external Baptism to neglect,
And with Contempt finally to reject,
Being not born of *Water and the Spirit*,
How should this Man eternal Life inherit? †
When Christ the *outward Washing* did ordain
A Means to purify the inward Man,
They who that *inward Grace* desire to have,
The outward Sign and Seal they must receive.
Since *This* Christ instituted to convey
His Grace to us, 'tis our Part to obey.

NOT

* Gen. xvii. 14. † John iii. 5.

Not that the outward washing of the Face
Can avail any without inward Grace;
No more than Circumcision outwardly
Could profit without inward Purity.*
Therefore, we see the great Necessity
Of the true Circumcision inwardly,
That we all Filthiness should lay aside,
And sensual Naughtiness should not abide;
But our corrupt Affections mortify,
And fleshly Lusts and Passions crucify;
A Life of Self-denial we must live,
We should, if we the Gospel do believe:
We from *forbidden* Pleasures must abstain,
And from Excess in *lawful*, must refrain:
This is the Circumcision of the Spirit,
Which they should have, who Heaven would inherit.
Then, for this Circumcision let us pray,
That we in all Things may God's Will obey.

LASTLY,

* Rom. ii. 28, 29.

LASTLY, the Old Year being now expir'd,
'Tis to be hop'd, we with our Sins are tir'd;
And a New Life are now reſolv'd upon,
Which the New Year ſuggeſts to ev'ry one.
And let us praiſe him who hath brought us here
To the Beginning of another Year,
That we are ſtill permitted here to live,
That fooliſhly ſpent Hours we may retrieve,
Redeeming Time by hearty Penitence,
By Induſtry, yea, double Diligence
In ſerving God, and doing Good to Man,
And our own Souls improving what we can,
Whilſt we have Opportunity, and may
Thus wiſely live, *while it is call'd to Day,*
Before the Night of Death doth us ſurprize,
And all theſe Things be hidden from our Eyes.

O what a valuable Thing is Time!
God grant it may be ſo in our Eſteem;
Upon our uſing of it ill or well,
Depends our everlaſting Woe, or Weal.

To conclude: Since it has, as Authors ſay,
An ancient Cuſtom been on *New-Year's-Day*,
To preſent *New-Year's-Gifts*, I here beg leave
To recommend this *Book*, to ſome, to give,
To others (of all Ages) to receive.
Let this, dear Youth, your Entertainment be,
Rather than Gaming, and ill Company:
And God Almighty grant to you his Grace,
That you theſe Things may heartily embrace,
So ſhall you one Day ſee your Saviour Face
to Face.

TO God, the Father, Son,
And Spirit, Glory be;
As 'twas, and is, and ſhall be ſo,
To all Eternity.

Amen.

The

The Epiphany: *Or, the Manifestation of* CHRIST *to the* Gentiles.

Ἐπεφάνη ἡ χάρις τοῦ Θεοῦ ἡ σωτήριος πᾶσιν ἀνθρώποις. Titus ii. 11.

WElcome the Day of the *Epiphany*,
A Day of Universal Jubilee!
For, as God did reveal the joyful News
By *Angels*, of a Saviour to the *Jews*;
So, to the *Gentiles*, did the same declare,
By the Appearing of a wond'rous *Star*,
Which led the *three Wise Men* out of the *East*,
In little *Bethlehem* to seek out Christ:
Tho' whilst they at *Jerusalem* did stay,
It disappear'd, yet when they went away,
The same bright Light did go before them, 'till
It pointed to the House, and then stood still.
Thus, These, *the First-Fruits of the Gentiles* nam'd,
For their great Learning and their Wisdom fam'd,

Were outwardly directed by a Star,
And inwardly, 'tis like, God did appear,
To let them know by Revelation
The Meaning of that Apparition.
Besides, the World, about that Time, in Fact
An universal Monarch did expect:
And 'specially the *Jewish* Nation,
Was at that Time in Expectation,
That their *Messiah* was about to come;
Which Expectation might spread far from Home,
And so, these *Eastern* Sages might collect,
From what Men did so gen'rally expect,
That this new Star did shew that he was born
Whose Birth did all Mankind so much concern.
And upon this, howe'er the World might call
Their *Wisdom* into question, yet they all
Resolve all Scoffs and Dangers to despise,
And with couragious Faith, and longing Eyes,
To follow, where the heav'nly Light shall lead;
First, having prudently Provision made

For

For such a tedious Journey, to defray
The necessary Charges of the Way;
And also Presents for the new-born Prince,
Rich Treasures of *Gold*, *Myrrh*, and *Frankincense*.

Thus should we likewise, always ready be,
All Divine Inspirations to obey,
And no Discouragements should us dismay.
But, whatsoe'er Objections do arise,
Or Hardship, in the Way of Duty lies,
For Christ his sake, we must them all despise;
And must be ready, all that's dear, to quit,
Whensoever God's Commands require it.

And we must also, like the *Magi*, bring
To God an acceptable Offering:
First, offer him the Treasure of our Heart,
And then unto the Poor, freely impart
Out of our Substance, what we can afford,
That the afflicted Members of our Lord
May comforted, reliev'd, and succour'd be,
According unto their Necessity.

But if we this Relief refuſe to give,
We would not then, ev'n *Chriſt* himſelf relieve.*
Conſider this, all ye who do deſpiſe
The Poor, which are ſo precious in his Eyes:
And beg of God, inſtead of Hearts of Steel,
To give you Hearts of Fleſh, that you may feel
What others undergo, and Pity take,
And help them for our dear Redeemer's Sake.
And if we do preſent (beſide our Cries)
Our Bodies for a living Sacrifice ;
If we take Care our ſinful Lives to mend,
Then, like ſweet Odours, will our Pray'rs aſcend ;
And for Chriſt Jeſus' precious Death and Merit,
We one Day ſhall Eternal Life inherit.
Laſtly, let us with Thankfulneſs of Mind,
Commemorate God's Mercy to Mankind,
In manifeſting his dear Son this Day,
Unto the Gentiles, who in Darkneſs lay ;
For, hereupon, we of this Nation
Became entitl'd to Salvation,

Being

* Matt. xxv.

Being converted to Chriſtianity:
Wherefore, let us God's Mercy magnify,
And for his Grace to us, his Name adore,
Who were but blind Idolaters before.
O may his Name for ever bleſſed be,
Who brought the *Goſpel's joyful Sound* to me,
And to this Land of my Nativity.
O may we live as it becometh thoſe,
Whom God out of this wicked World hath choſe,
And who profeſs his Goſpel to believe;
And Favours ſo diſtinguiſhing receive.
For otherwiſe, if we be void of Grace,
And in Ungodlineſs do run our Race,
If we be Unbelievers from our Youth,
Or, *in Unrighteouſneſs do hold the Truth*,
Or, if we fall into Apoſtacy,
And Chriſt *the Lord who bought us*, do deny,
Then, were it better we had never been,
And never once the Goſpel-Light had ſeen.
And 'twill at laſt more tolerable be
For wicked Heathens, than for ſuch as we.

Lord

Lord grant we may these Things consider well,
That we may go to Heaven, not to Hell.

TO Father, Son, and Holy Ghost,
One God, whom we adore,
Be Glory, as it was, is now,
And shall be evermore.

Amen.

Upon

Upon the Feaſt of *Epiphany*, or Appearing of the Star: Being the Manifeſtation of CHRIST to the *Gentiles*.

Ἐπιφανία.

ARiſe, O joyful Day, *ſhine*, for thy Light,
Shall ſcatter the *groſs Darkneſs* of the Night;
The Sun of Righteouſneſs *is ris'n on thee*,
The Glory of the Lord, the *Gentiles* ſee.
The Night of Ignorance ſhall diſappear,
And Light of Truth ſhine in our Hemiſphere;
Bewild'red and loſt Souls ſhall be brought home,
And *Kings ſhall unto thy bright Riſing come*.
The three *Wiſe Men* of th'*Eaſt*, who came from far,
Led to their Saviour by a new-born Star,
Princes I am inclin'd to think they were;

* Iſa. lx. 1, 2.

And

And that they did fulfil that Prophecy,
Kings of Arabia shall bring Gifts to thee;
And shall fall prostrate before thee, O Christ,
The Son of God, our Prophet, King and Priest.
So these great * *Magi*, whom the *Star* did guide
To th'House, where did this Princely Babe reside,
Their joyful Eyes did him no sooner see,
Who the lost World's Redeemer came to be,
But they did down before him prostrate fall
And worship'd him, who came to save us all.
Then opening their Treasures, they do give
Presents to him, from whom they *all* receive;
Presents, the choicest which they could confer,
Off'rings of *Gold*, of *Frankincense*, and *Myrrh*,
Off'rings from Hearts, humble, devout and pure.

* *N. B.* Originally (says Bishop *Andrews*) *Magus*, was a Title of high Knowledge, and a Name of great Honour; though evil and unworthy Men took it up after, and so it lost its first Reputation.

And doubtless these *Magi*, were great Personages, and of great Wisdom and Learning, and particularly skilled in *Astronomy* and *Philosophy*.

And

And thus, if we would have our Gifts to be
Acceptable to God, then must we see
That they be all the best of ev'ry Kind,
Not Sacrifices *sick*, or *lame*, or *blind*. *
But Off'rings of a grateful, willing Mind.
Our Offering must be in Faith and Love,
If we desire that God should it approve.
And as the *Magi* offer'd *Gold*, so we
Must with our Substance honour Christ, and be
Abundant in all Works of Charity:
For he assures us, that *to him we give*, ‖
When we his needy Members do relieve.
And as the *Magi Frankincense* did offer,
So we present the *Incense* of our Pray'r; †
And as they also *Myrrh* to Christ did bring,
So must we likewise add the Offering
Of our Members *Mortification*, §
That they may not rise in Rebellion;

* Mal. i. 8. ‖ Mat. xxv. 40. † Psa. cxli. 2.
§ Col. iii. 5.

But

But that they may be buried with our Lord, *
Yielding Obedience to his Holy Word.
Thus, if we these Wise Men do imitate,
In seeking Christ, before it be too late,
Then, when many shall *come from th' East and West,*
And with the *Patriarchs* in Heav'n be blest,
We also shall be number'd with them there,
And be for ever unto Christ most dear.

TO Father, Son, and Holy Ghost,
One God, whom Heav'n and Earth adore;
Be Glory, as it was of old,
Is now, and shall be evermore.
Amen, Amen.

* Rom. vi. 4.

On the *Presentation* of Christ in the Temple, commonly called the *Purification* of the blessed Virgin *Mary*, *February* 2.

Hodiè Dominus Templi, ingressus est Templum Domini. S. Bernard.

WHEN God his chosen People would set free
From their intolerable Slavery,
And had nine diff'rent Plagues on *Egypt* sent,
To convince *Phar'oh* of his sure Intent;
Yet still that stubborn proud *Egyptian* Prince,
Whom all these wond'rous Works did not convince,
Refus'd to let the People go away
With all their Flocks and Herds, till God did slay

At Midnight, thro' the Land, all their First-born
Of Man and Beast, from *Phar'oh* on the Throne
Down to the First-born of his meanest Slave,
Whilst God his own First-born from Death did save:
Then struck with Terror, he at last gave leave
That *Moses* and the People should depart
With all their Goods: Thus, God subdu'd his Heart.
This Tenth and last Plague made such Impression
That he consented they should all be gone.

Now, that his People never might forget
So signal, and so great a Benefit,
God did require that they should consecrate,
That is, they from that Time should dedicate*
All their First-born to him: And therefore Christ
Who came to be our Prophet, King, and Priest,

* Numb. viii. 17.

Being

Being God's only Son eternally;
And also as to his Humanity,
The blessed Virgin's First-born only Son,
She for his legal Consecration
Presents him in the Temple to the Lord,
(Who was himself the Lord, to be ador'd)
And pays the Price of his Redemption, *
Who by his Blood redeemed ev'ry one;
That all that do in him truly believe,
Thro' him alone, eternal Life might have.

At that Time, by Divine Direction,
Came in the just, devout, old *Simeon*,
To whom it was reveal'd that he should see
Jesus, the Christ, before he came to die:
Then, with transcendent Joy, hard to express,
He did his Saviour in his Arms embrace,
Owning, that now he should *depart in Peace*.
For now, his Eyes were blessed with the Sight
Of him who came to be the *Gentiles* Light,
And Glory of his People *Israel*;
(Things, tho' most true, yet marvellous to tell!)

* Numb. xviii. 16.

He was well pleas'd this Sight ſhould cloſe his
Eyes;
All earthly Vanities he did deſpiſe.
Now, tho' we can't, with a corporeal Eye,
As *Simeon* did, our bleſſed Saviour ſee,
Yet by the Eye of Faith, we may believe,
And thankfully the Word of God receive,
Which doth glad Tidings of Salvation bring
To *Jew* and *Gentile*; therefore will I ſing
The Praiſes of the Lord for evermore,
His Love admire, and's Mercy will implore.
I will with my Affection Chriſt embrace,
And that I may obey him, beg his Grace,
That ſo with *Simeon* I may die in Peace.
For, in our great and laſt Extremity
Of Pain and Sickneſs, when we come to die,
There's nothing will afford us ſuch Relief,
As the Remembrance of a well-ſpent Life.
They, who like *Simeon*, juſt and good have
been,
And truly have repented of their Sin,
May ſafely truſt to Chriſt, his precious Merit,
And when they die, reſign to him their Spirits
Yea,

Yea, ſuch devout Souls, truly penitent,
Do now embrace him in the Sacrament;
They do by Faith receive that ſpir't'al *Bread*, *
Which came from Heav'n, with which their
Souls are fed.

Anna, the Propheteſs, was alſo there,
Who ſeconded what *Simeon* did declare,
That the Child *Jeſus* was that *Holy One*,
The very *Chriſt*, who was God's only Son.
Thus, in the Temple, by two Heralds, he
The true *Meſſiah* was proclaim'd to be.

And ſo much of Chriſt's *Preſentation*,
Now, of his Mother's *Purification*:
The holy Maid, as *Moſes'* Law requir'd,
After her *Forty Days* were now expir'd,
Did in the Temple of the Lord *appear*, †
Not empty, which none were permitted there;
She was ſcarce rich enough a Lamb to bring,
But *two young Pigeons* was her Offering. ‖
Such a Condition, poor, and low, and mean,
Our Saviour choſe, to ſave us ſinful Men!

* John vi. † Exod. xxxiv. 20. ‖ Lev. xii. 7, 8.

His Mother's Circumstances were but low,
As her small Off'ring to the Priest did show:
Yet many rich ones now will pay no more
Than the cheap, slender Off'ring of the Poor!
'Tis not the *Way* to have God bless their Store.
Tho' she contracted no Pollution,
When she conceived, or brought forth her Son,
Yet she, a Pattern of Obedience,
Would keep the Law, she would not give Offence.
"Ladies, look here, dress by this Virgin-glass,
And you for *Beauties*, nay, for *Saints* shall pass."
Offer (as she) a grateful Sacrifice,
Of Prayer, of Thanksgiving, and of Praise;
Let ev'ry one, of high or low Degree,
Give Thanks to God for safe Delivery,
Not only Privately, but Publickly;
In the Assemblies of God's People, *there*
Offer to him her solemn Thanks and Pray'r:
In this, the blessed Virgin imitate,
And not be *Church'd* at Home, as some of late,
And there *baptize* their Children too, in *State*.

Con-

Consider, Ladies, pray does this agree
With pious *Mary*'s Regularity,
Or, with her eminent Humility?
Who altho' poor, was yet of Royal Pedigree.
Is not the Birth of Man a Miracle,
For which we ought in Praises to excel?
Is not a Woman's safe Deliverance
An Instance of Divine Omnipotence,
Mercy and Goodness? Can she then expect
That Favour e'er again, who doth neglect,
And will not in God's House acknowledge it,
Who hath receiv'd so great a Benefit?
What is it that the Lord to those doth say
Who his due Honour shall refuse to pay?
Them that do honour me, I'll honour them;
Them that *despise me, lightly* I'll *esteem.* *

* 1. Sam. ii. 30.

TO Father, Son, and Holy Ghost,
One God, whom we adore;
Be Glory, as it was, is now,
And shall be evermore. *Amen.*

LENT:

LENT:

Ash-Wednesday. *Caput Jejunii.*

ON this Day the *Lent*-Season doth commence,
And some, 'tis likely, may conclude from hence,
That there will Forty-six Days be in *Lent*,
If *Sundays* to be number'd in, were meant:
'Tis true; but leave them out, as *Festival*,
And there will be but Forty Days in all.
The Church on *Sundays* hath not us'd to fast,
Because the *Lord's-Day* is an holy Feast,
On which, Christ's glorious Resurrection we
Commemorate with glad Solemnity:
With *spir'tual Joy and Gladness*, I do mean,
Abhorring all that's vicious and prophane;

Avoid-

Avoiding Gluttony and Drunkenneſs,
Moroſeneſs, Pride, and all Cenſorioufneſs,
All Evil-ſpeaking, Gaming, Idleneſs.
Honouring God on this his Holy Day,
Whilſt publickly and privately we pray,
And read, and meditate, and catechiſe
And train up in the *Faith* our Families:
And on theſe ſacred Days eſpecially,
Be ready to all Works of Charity,
Thus, ſhall we ſpend this Day acceptably.
We then from *Lent* muſt the Six *Sundays* take,
And the *Four Days* will it juſt *Forty* make.
The firſt of which is called *Aſh-Wedneſday*,
Becauſe then Penitents in Aſhes lay,
And caſt them on their Heads, to ſignify,
And mind them of their own Mortality;
And to expreſs their Humiliation,
They for their Follies did in Aſhes mourn.
They who had guilty been of heinous Crimes,
According to the Cuſtom of thoſe Times,
Did thus in *Sackcloth* and in *Aſhes* lie,
In Token of their great Humility;

Their

Their Minds dejected were with inward Grief,
And they us'd Food only to keep up Life.
They groan'd, they wept, and fasted frequently,
Practising on themselves Severity,
And Day and Night unto the Lord did cry.
And having given the best Evidence
They could of their unfeigned Penitence,
They who had excommunicated been,
Were now receiv'd into the Church again;
And persevering in the holy Fear,
And Love of God, they shew'd they were sincere.
But we are now, if I am not deceiv'd,
From the First Christian's Discipline remov'd,
As far as from the Times wherein they liv'd;
A Thing to be lamented, and reprov'd.
They who were then convicted of gross Sin,
To open Penance have obliged been,
And punish'd in this World, that they might be
Reduc'd to Shame and Penitence thereby,
And so their Souls be sav'd eternally.

Now,

Now, till this Diſcipline can be reſtor'd,
(The Want of which is by good Men deplor'd)
The *Church of England*, to ſupply this Want,
And to engage her Members to repent,
Does mind them of the Curſe that's due to Sin,
Which they confeſs when they do ſay, *Amen*.*
That they may not thoſe heinous Sins purſue,
To which, they do affirm God's Curſe is due.

But humble Penitents need not to fear,
The dreadful Curſe that is denounced here;
Since Chriſt for them this dreadful Curſe did bear. †
He bore it in his Body on the Tree,
When for Mankind he on the Groſs did die,
And thereby for our Sins did ſatisfy.
That all who do repent, and do believe
In him their Saviour, Pardon might receive;
And be acquitted from the Guilt of Sin,
From which, they by the *Law*, could not have been.

Yet

* Deut. xxvii. 14, 15. † Gal. iii 13, 14.

Yet if impenitent we live and die,
We still the Objects of God's Wrath shall be,
And perish in our Infidelity.
For, tho' Christ died our Pardon to procure,
And our eternal Happiness insure,
Yet true Repentance necessary is,
To qualify us for that heav'nly Bliss.
For Heav'n, we may be sure, was ne'er design'd
For an impure, revengeful, or proud Mind:
Such Qualities as these we must forego,
Or else be doom'd to everlasting Woe;
For dev'lish Tempers can't in Heaven dwell,
No more than heav'nly Tempers can in Hell.
Therefore, a blessed Change there must be wrought
In us, before we can to Heav'n be brought;
A due Conviction we must have of Sin,
A godly Sorrow that w' have liv'd therein,
With Shame confessing th' Evil we have done,
And making steadfast Resolution,

To

To leave our Sins, which if it be ſincere,
In all our Converſation 'twill appear,
And we henceforth ſhall take a holy Care
To ſerve the Lord: And if we Wrong have done
To Man, then this we muſt reſolve upon,
That we will make full Reſtitution.

And when our Bodies rank and rampant grow,
We muſt with Faſting tame and bring them low:
If thou would'ſt cure inordinate Deſire,
Subtract enough of Fuel from the Fire.
Thus bleſſed *Paul*, *himſelf* did exerciſe;
His Fleſh with *Faſtings* he did oft chaſtize, *
In Watchings often, and *in Wearineſs*;
With *Hunger*, *Thirſt*, and *Cold*, in great Diſtreſs,
He led a painful Life, and did thereby,
His fleſhly Luſts ſubdue and mortify.

* 2 Cor. xi. 27.

In short, he was *in all Things temperate,* *
Left he at length should prove a Reprobate.

HERE, think on damned *Dives* (by the Way)
Who *fared sumptuously ev'ry Day*;
He made no *Lents*, he fasted not at all,
But ev'ry Day was gaudy 'nd Festival;
His Suits were rich, his *Linen* very *fine*,
His Morsels dainty, gen'rous was his Wine.
Now, for a Drop of Water, I believe
He'd give the World, were it but his to give.
But 'tis, alas! too little; 'tis too late;
No Drop of Comfort in the hellish State;
But, all is Horror, *Fire*, and *Brimstone* there;
The Worm of Conscience, endless, sad Despair.

BUT some, perhaps, 'tis not my Case, will cry,
I've no such rampant Lusts to crucify;
What need of frequent Fastings then have I?
To which I make the following Reply.—

THAT Humane Nature's so corrupt, impure,
That no Man ought to think himself secure,

But

* 1 Cor. ix. 25, &c.

But eat and drink with Moderation,
To keep his Body in Subjection,
That h'enter not into Temptation.
And tho' thou find'st thy Flesh doth not rebel,
Yet Abstinence, or fasting from a Meal,
May be of Use, Devotion to commend,
And qualify our Prayers, to ascend
To God, who doth accept a *contrite Heart*,
Afflicted with a Sense of its Desert,
Having deserv'd the Wrath of God for Sin,
And therefore mourns that it so vile hath been.
And 'tis a Sign that we are penitent,
When as an Act of *Vengeance*, it is meant.
Of godly Sorrow, this Effect is one,
Holy *Revenge*, and *Indignation*.*
Not that we can atone for Sin thereby,
Or Satisfaction make to the Most High:
Christ only could do that, the Son of God,
Both God and Man, he only by his Blood
Could for us adequate Atonement make,
And save us from th' eternal, fiery Lake;

* 2 Cor. vii. 11.

He did for Penitents Salvation merit,
And they thro' him, Heav'n's Kingdom ſhall
inherit.

I Do not ſay, that in conformity
To ancient Times, Mourners are now to lye
In Sackcloth and in Aſhes; but, I ſay
Many good Chriſtians, ſtill aſide will lay
Their Ornaments, avoiding Gaiety,
And chuſing to retire from Company:
For, fine Attire ſuits not a Mourner's Mind,
Nor frequent Viſits thoſe to Grief inclin'd;
At leaſt, the Holy-Week they'll wiſely ſpend,
And the great Bus'neſs of their Souls attend,
Examine what it is, they've done amiſs,
Cenſure and judge themſelves for *this* and *this*;
Chaſten themſelves with Faſting, Abſtinence,
(An uſeful Inſtrument of Penitence;)
Confeſs their Sins with true Contrition,
And a new Life firmly reſolve upon;
The Hungry and Neceſſitous relieve,
And ſuch as have offended them, forgive:

That

That they may be, each one a welcome Gueſt,
At the approaching holy *Paſchal* Feaſt.
Mortification may be ſaid to be
One Half of practic Chriſtianity:
By *this*, to this vain ſinful World we die,
By *this*, we do our own Self-will deny;
From ſenſual Pleaſures, we by *this* abſtain,
And natural Complacencies refrain;
That ſo the Fleſh being ſubdu'd hereby,
Both Fleſh and Spirit may in Unity,
Join in Religion's holy Offices,
And offer acceptable Services.

THIS Duty of Mortification
Is exercis'd in ev'ry Action
Of Self-denial and Severity;
And in all Shapes renounceth Vanity;
Nor to all *lawful* Things the Reins doth looſe,
Leſt ſome *unlawful*, we ſhould come to chuſe;
As he who walks near to the Pit of Sin,
Will, at ſome Time or other, fall therein.

Often deny the Appetites of Sense,
Enure thy self to frequent Abstinence,
And practice an habitual Temperance,
And join herewith Devotion constantly;
Thus, shalt thou gain a noble Victory.
Lord, grant to me, and mine, this Grace, I pray,
And I will glorify thee Day by Day;
Never will I forget thy Mercy, Lord,
But we will praise thee, all, with one Accord.

TO Father, Son, and Holy Ghost,
One God, whom Heav'n and Earth Adore,
Be Glory, as it was of old,
Is now, and shall be evermore.

Amen.

On the Day of our Saviour JESUS CHRIST's *Crucifixion, and Death, commonly called* Good-Friday.

Quanto pro me vilior, tanto mihi charior.
St. Bernard.

Φιλανθρωπία τῦ Θεῦ !

I.

THIS Day my Saviour died for me,
For me, his Blood he ſpilt;
He expir'd on th' accurſed Tree,
To expiate my Guilt.

II.

Never was ſuch a Sacrifice,
Nor can there ever be;
God in our Humane Nature dies,
To ſatisfy for me!

III. As

III.

As Man, he could not satisfy
God's Justice for my Sin;
As he was God, he could not die,
Unless he Man had been.

IV.

Therefore he was both God and Man;
And yet, in Person, one;
Because no other Person can
Work our Redemption.

V.

If any Creature could have done
What Christ for us did do,
Would God have given up his Son
To such amazing Woe?

VI.

Since therefore Jesus Christ alone
Could save us by his Blood,
Lo! then I come, says he t'atone
And do thy Will, O God.

VII.

It is thy Will to ſave all thoſe
From endleſs Miſery,
Who do their Truſt in thee repoſe,
And do believe in me.

VIII.

Who do repent, and ſtrive to mend
Whatever is amiſs;
And by good Works, their Faith commend,
They ſhall have endleſs Bliſs.

IX.

No Man nor Angel, can conceive
What I have undergone
For all that Love, and do believe
In me, for them alone.

X.

O Lord, I thee will ever love,
whom Angels do adore;
Who ſuffer'dſt here, now reign'ſt above;
I'll praiſe thee evermore.

XI.

My Sins which crucified Thee,
I them will crucify;
And for thy Sake who dy'dſt for me,
I will my ſelf deny.

XII.

This Day, Chriſt died for my Sin,
Therefore with Faſting, I
Will mourn, that I ſo vile have been,
My Lord to crucify.

XIII.

I will examine my paſt Life,
My many Sins confeſs,
Humble my Soul with bitter Grief,
In Truth and Uprightneſs.

XIV.

God's Pardon humbly will implore,
For his Son Chriſt his Sake;
And will give Alms unto the Poor,
And Home the hungry take.

XV. I

XV.

I am reſolv'd my Life to mend,
And much more careful be
I don't my Gracious God offend,
Who ſuffer'd Death for me.

XVI.

But *without thee*, as thou doſt ſay, *
I nothing good *can do*;
Lord, grant me then, thy Grace, I pray,
That I may *good* purſue.

XVII.

Then ſhall I daily ſtrength'ned be,
To run my Chriſtian Race
With Cheerfulneſs; until I ſee
In Heav'n thy glorious Face.

XVIII.

All Glory to the ſacred Three,
One ever-living Lord:
As at the Firſt, ſtill may he be
Belov'd, obey'd, ador'd.
Amen, Amen.

Good-

* John xv. 5.

Good-Friday; or, *Jeſus Chriſt* crucified.

Cerne Homo quid pro te patior,
Vide pœnas quibus afficior,
Vide clavos quibus confodior;
Cum ſit tantus dolor exterior,
Intus tamen planctus eſt gravior,
Tam ingratum dum te experior!

Hugo de Paſſione Chriſti.

WHO is this, that from the Land of *Edom*,*
With dyed Garments, does from Bozrah come?
This mighty Prince, *in his Apparel red,*
Who did himſelf *alone the Wine-Preſs tread?* †

'Tis I that ſpeak in Righteouſneſs, and will
You ſave, and all my Promiſes fulfil:
When *there was none to help*, none that could ſave,
Then, you my Church, I in remembrance have.

'Tis

* Iſa. lxiii. 1, &c. † Rev. xix. 15.

'Tis *I, ev'n I, that am the Lord* your God,*
'Tis I alone, can ſave you by my Blood.
Firſt, let us then, think who it was that died,
That was for us on this Day crucified;
It was Chriſt Jeſus, the Eternal Son
Of the Eternal Father, he alone
Both God and Man, and yet in Perſon One.
His Manhood gave him a Capacity
Of Suffering, that he for us might die;
His Godhead 'twas, that did (I do believe)
The Merit to that Death and Suffring give.
Of both the Natures, he muſt needs partake,
That a compleat Redeemer he might make.†
In the next Place, think what thoſe Suffrings were,
Which Jeſus Chriſt the Son of God did bear,
When by Conſent, his Father on him laid
The Sins of all, and he the Ranſom paid.§

* Iſa. xliii. 11. 25.
† Ro. ix. 5. Phil. ii. 6, 7, 8. Gal. iv. 4. 1 Tim. iii. 16. § Iſa. liii. 6. 1 John ii. 2.

But so unknown, and great his Suff'rings were,
That neither Men nor Angels can declare;
As all undoubtedly will grant, if they
Th' Afflictions of his *Soul* and *Body* weigh.
Th' Afflictions of his *Body*, who can tell?
Who but himself could know what he did feel?

YET think, and we shall some Idea have
Of what he suffer'd in our Stead, to save
Us sinful Men: The Prophet tells us, He
Acquainted was with Grief, and Misery;
A Man of Sorrows, whose whole mortal Life
Consists of Hardship, Poverty and Grief.
But when he came at last for us to die,
Betray'd by *Judas* his Apostacy,
An Act of the most horrid Villany!
They use him with extreme Barbarity;
When *to the Smiters he did give his Back*,
Vile Men! who for no Cruelty did lack!
But did with Stripes his precious Body tear,
And *from his Cheeks they plucked off the Hair.*

They *blindfold him and ſtruck him*, then they cry,
Now, *who it was that ſmote thee, Propheſy;*
And many other things they ſpoke blaſphemouſly.
Barabbas they before him do prefer,
Who was *ſeditious* and a *Murderer*;
And *Pilate* who pronounc'd him to be Juſt,
Does yet condemn him to a Death accurſt.
Then *on his Head a Crown of Thorns* they put,
That from the wounded Parts the Blood guſh'd out;
Then with a purple Robe they him array'd,
And for a Scepter, they gave him a *Reed*,
Then ſcoffingly, *Hail King of* Jews! they ſaid,
And with the Reed, they *ſmote him on the Head*,
Then with their filthy Spittle they defile
His awful, lovely Face: Then to the Hill
Of *Golgotha*, call'd alſo *Calvary*,
They bring th' afflicted *Son of Man* to die.
Yea, tho' he heal'd their Sick, reſtor'd their Dead,
And Thouſands of them marvellouſly fed,

Yea, fed their ſtarved Souls with Food of Life,
Yet they ſhew him no Pity, no Relief;
But the ungrateful, wretched People *cry'd*,
Yea, *they all cry'd, let him be crucify'd.*
Then they the purple Robe from him take off,
Which they put on in Mockery and Scoff.
Then they his heavy Croſs upon him laid,
Till faint, and ſinking under it, they made
Another whom they met, to bear it on
Unto the Place of Execution:
And there (O dreadful, and aſtoniſhing!
To think but ſeriouſly of ſuch a Thing!)
His bleſſed Body they ſtark naked ſtript,
Which they before inhumanly had whipt,
And ſo extended it, that (as it were)
His very *Bones did look, and on him ſtare.**
And their prodigious Malice to compleat,
They to the Croſs do nail *his Hands and Feet*;
Great Nails they drive with unrelenting Hearts,
Thro' thoſe moſt ſenſible and tender Parts:

* Pſal. xxii. 17.

Which

Which be'ng with Nerves and Arteries replete,
The Pain muſt needs be exquiſitely great.
Then for his greater Ignominy there,
Our Saviour's Croſs betwixt two Thieves they rear:
And they that ſtood, and they that paſſed by,
Had no Compaſſion in his Miſery;
But treated him who is God's only Son,
With Words and Geſtures of Deriſion! *
And not the People only, but the Prieſt
Profanely jeer'd, and ſcoff'd, and mocked Chriſt.
From whence, thus much we truly may infer,
That they wh'in Holy Things adminiſter,
Are uſually the beſt or worſt of Men,
If they do not moſt Good, moſt Miſchief then.
They were the great Promoters of Chriſt's Death,
And now they mock him with their taunting Breath.

* Mat. xxvii. 29. 41.

Yet all these Suff'rings of his outward Man,
He patiently does bear and not complain;
But *as a Sheep before her Shearers dumb,*
Or, *as a Lamb does to the Slaughter come,*
So *did not he open his Mouth* before
His Murderers, but all with Silence bore;
Altho' his Shame and Pains were so extreme,
Which they most cruelly inflict on him.

" But is it not in vain, that I accuse
The cruel *Romans*, and more spiteful *Jews?*
When *you*, my Sins, Christ's chief Tormentors were,
Each Crime a Nail, and Unbelief the Spear:
You pull'd down Vengeance on his guiltless Head,
Oh! burst mine Eyes; Oh! Heart, with Sorrow bleed.
Lord, melt my Heart, 'till Tears in Plenty flow,
Down from mine Eyes, in undissembled Woe."

But now, if we but turn our Thoughts a
while
Unto the Torments that his *Soul* did feel,
We find they were of ſuch an high Degree,
That in the Garden of *Gethſemane*,
He ſweat great Drops like Blood, when for
our Sin,
He felt a dreadful Agony within.
Did any touch his Body? No, not one,
No outward Violence to him was done:
Beſides, the Night was cold, when he did pray
The bitter Cup might from him paſs away;
But tho' he thrice upon his Knees did fall,
And ſweating in an Agony, did call,
Yet all in vain, *the Wine-Preſs muſt be trod*,
The Wrath aton'd of an incenſed God.

But tho' his Humane Nature is averſe
To Divine Wrath, to Death, and to the Croſs,
Yet, as a ſinleſs Man, he does ſubmit,
And as both God and Man he chuſeth it,

To

To be with Blood *baptized* in our Stead,
And *straitned was, until accompliſhed.*
And tells us that *for this* ſad *Hour he came,*
Therefore, adds, *Father, glorify thy Name.* *

He ſuffer'd in his *Soul* too, when he cry'd,
My God (when he was after crucify'd)
My God, why haſt thou now *forſaken me?*
In this my laſt and great Extremity? †
And doubtleſs for *that Time* his Soul did feel,
Tho' not Deſpair, yet Pain which none can tell!
When he the mighty Weight ſuſtain'd of all
The Sins of the whole World, ſince *Adam*'s Fall:
Thoſe inward Comforts which th'Almighty Lord
Does to his Servants uſually afford,
In their ſharp Trials of Affliction,
Were now ſuſpended from his only Son.

* Mat xxvi. 29. Luke xii. 50. John xii. 27, 28. Ch. xviii. 11.
† Mat. xxvii. 46. Pſa. xxii. 1.

THUS, in ſome Sort, I have before you ſet
The dreadful Agony, and bloody Sweat,
The Buffetings, the Scourge, the Nails, the Croſs,
And (which than all his Sufferings was worſe)
His Father's now forſaking him, when he
Was plung'd into this Depth of Miſery,
Which wrung from him that ſad and bitter Cry,
Eli, Eli, Lama Sabachthani?
But now that Storm is over, and he prays
For them who did with Malice him purſue;
And to his juſt and righteous Father ſays,
Forgive them, for they know not what they do.
With Comfort then he does bequeath his Spirit
Into his Father's Hands; to us, his Merit.
And the laſt Propheſy fulfill'd, he cry'd,
'Tis finiſhed, and *bow'd his Head*, and dy'd.*

* St. John xix. 30.

AND

And did my Saviour ſuffer ſo much Pain?
Was he *a Man of Sorrows*, Heav'n to gain?
And do I here *in Sion live at Eaſe*,
Only ſolicitous *myſelf* to pleaſe? *
What Likeneſs, what Conformity is here,
Between the Leader and the Follower?
Did Chriſt, when he for us *the Wine-Preſs trod*,
Wade, as it were, thro' Streams of Sweat and Blood?
And does not he require us too, to take
Our Croſs, and follow him; the World forſake? †
Ourſelves deny; our Paſſions mortify,
And our Luſts daily crucify, that we
(If alſo in good Works of Piety,
Juſtice, and Charity we do abound)
May, when our Lord ſhall come, be ready found,
And hear pronounc'd by him that joyful Sound,

* Amos vi. 1. Rom. xv. 3.
† Mat. xvi. 24. Luke ix. 23, &c. Rom. xii. 2. Gal. v. 24. Ch. vi. 14, 15.

Come, bleſſed of my Father, now *inherit*
What I have purchas'd for you by my Merit;
Enter into my Joy, and live with me,
All ye, my Saints, to all Eternity?

TO Father, Son, and Holy Ghoſt,
To God, whom Heav'n's triumphant Hoſt,
And ſuffering Saints on Earth adore,
Be Glory; as in Ages paſt,
As now it is, and ſo ſhall laſt,
When Time it ſelf muſt be no more,
Amen.

EASTER-

EASTER-DAY.

Surge mea Anima, surrexit Christus.
St. Bernard.

I.

THIS *Day*, my Soul, rejoice and sing,
Sing Praises to the Lord;
For, *this Day* doth glad Tidings bring,
Great Joy it doth afford.

II.

Jesus, who did on *Friday* last
Die for us on the Cross,
(Tho' the *Jews* thought they had him fast)
Out of his Grave arose.

III.

Early this *Third Day* in the Morn,
He from the Earth sprang forth,
So was again for us new-born,
To forward our New-Birth.

IV. The

IV.

The Grave (the Belly of the Whale)
No longer could confine
His ſacred Body, neither ſhall
It *at the Laſt-Day* mine.

V.

The Members of his Body muſt
In their due Time ariſe,
And live with *Chriſt*, their *Head*, I truſt,
In everlaſting Bliſs.

VI.

Have not we Chriſtians then great Cauſe,
Our Praiſes forth to breathe,
This Day, on which our *Head* aroſe
Triumphant over Death?

VII.

Earthquake, or *Thunder* did attend *
His Reſurrection;
An Angel did from Heav'n deſcend
And roll'd away the Stone.

* See Dr. *Hammond* in Locum. Mat. xxviii. 2.

VIII.

His Countenance was light and bright,
His Raiment was the ſame,
Which did the Soldiers ſo affright
That they as dead became.

IX.

The holy Women *early* move
Towards the Sepulchre,
Borne on the Wings of mighty *Love*,
Which *caſteth* away *Fear*.

X.

While 'twas yet dark, they venture on
And when they thither came,
An Angel had roll'd back the Stone,
And ſat upon the ſame.

XI.

At which bright Apparition
The Women were afraid,
But for their Conſolation,
The Angel to them ſaid,

XII.

O fear not ye, who ſeek your Lord,
You nothing have to fear,
He's ris'n according to his Word,
And will to you appear.

XIII.

Go, tell his Friends, that he is gone
Before to *Galilee*,
And thither if they go, they ſoon
Their deareſt Lord ſhall ſee.

XIV.

Then from the Sepulchre they fled,
This joyful News to tell,
That Chriſt was riſen from the Dead,
To ſave our Souls from Hell.

XV.

Accordingly, what they did tell,
Chriſt himſelf did make good,
By many Proofs infallible,
Plain to be underſtood.

XVI.

He shew'd himself to them alive,
And did *eat before them*,
All Satisfaction he would give;
He bade them *handle* him.

XVII.

And for the Time of *forty Days*,
which he did here abide,
He oft talk'd with them for that Space,
Shew'd them *Hands*, *Feet*, and *Side*.

XVIII.

He to *th' Eleven did appear*,
As they did sit at Meat,
But *Thomas*, who then was not there,
Remained obstinate.

XIX.

Then, Christ to him did condescend,
To such a strange Degree!
He said to him, *Thrust in thy Hand*,
No longer faithless be.

XX. Then

XX.

Then, *Thomas* having now receiv'd
The cleareſt Proof of Senſe,
Declar'd to all, that he believ'd
Upon this Evidence.

XXI.

I'm now convinc'd abundantly,
My Lord, my God, he cry'd,
I firmly now believe in Thee:
Unto whom Chriſt reply'd,

XXII.

Becauſe *thou ſeeſt, thou doſt believe*,
More bleſſed they will be,
Who me for their *Lord God* receive,
Altho' they do *not ſee*.

XXIII.

Yet certainly, this Evidence
Which Chriſt was pleas'd to give,
Both unto Reaſon, and to Senſe,
Was ſo demonſtrative,

XXIV.

That it doth very much conduce
Faith in us to beget,
Which is the true and proper Uſe,
That we ſhould make of it.

XXV.

But Chriſt not only did appear
At ſev'ral Times to few;
Of him, *at once* (which makes it clear)
Five Hundred had a View. *

XXVI.

Beſides, when he to Heav'n was gone,
H' at diff'rent Times appear'd,
To thoſe Saints, *Stephen*, *Paul*, and *John*,
As Scripture hath declar'd. †

XXVII.

Now, to conclude, if we believe
That Chriſt, indeed is ris'n,
And that he after *forty Days*
Aſcended into Heav'n;

* 1 Cor. xv. 6. † Acts vii. 56. Acts ix. 5. Rev. i. 18.

XXVIII.

Then, as a Proof of this our Faith,
We to ourſelves muſt die,
And, as th' holy Apoſtle ſaith,
Our *Members mortify.* *

XXIX.

Muſt Truth and Holineſs embrace,
Muſt walk in Love and Peace,
Lead a new Life, the Life of Grace,
Which daily muſt increaſe.

XXX.

Seeking the Things that are Above,
Where Chriſt exalted is;
Then ſhall we prove, that God we love,
And ſhall aſcend to Bliſs.

* Col. iii. 1. &c.

TO Father, Son, and Holy Ghoſt,
One God, whom we adore,
Be Glory, as it was, is now,
And ſhall be evermore.
Amen.

Upon

Upon *Easter-Day*, the great Festival of our Lord and Saviour *Jesus Christ*'s *Resurrection* from the Dead.

Ἀνέστη.

WElcome, great Festival, on which depend
All other Points relating to our *Friend*;
I mean, the Articles of Christian Faith,
Relating to our Saviour Christ, who saith,
*Destroy this Temple** ('s Body, he doth mean)
And in three Days, I'll raise it up again.
And so he did, according to his Word;
He, the Third Day, to Life *Himself* restor'd:
Which none but God could ever do; thus he
Did clearly manifest his Deity.
And can there still be any Infidel?
Alas! they *here* abound, tho' none in *Hell*:

* John ii. 19. 21.

But

But *there* it is too late; the *Devils* there
Believe and tremble, and the Damned fear
The Divine Wrath and Vengeance that's to come
At the amazing fearful Day of Doom!
When, *Go, ye Curſed*, Chriſt to them will ſay:
But true Believers long for that Great Day,
When they ſhall hear pronounc'd that joyful Word,
Ev'n from the Mouth of him their deareſt Lord,
Come ye, who *bleſſed of my Father* are,
Enter the Joys which I for you prepare,
For you, my Saints, who are to me moſt dear.
Since then, ſo different the Caſe will be
Betwixt true Faith, and Infidelity;
Since, *Come ye Bleſſed*, will be ſaid to one,
And, *Go ye Curſed*, be the other's Doom;
How does it then concern us to believe,
And this great *Article of Faith* receive,
That *Chriſt is ris'n*; that we ſhall alſo riſe,
And come to Judgment at the Great Aſſize.

Believers,

Believers, as united to their Head,
Muſt unavoidably riſe from the Dead;
They did in the *firſt* Reſurrection ſhare,
And therefore in the *ſecond*, bleſſed are
Thro' Chriſt, who bought them with his pre-
cious Blood,
And by his Spirit made them pure and good:
They here were *ris'n with Chriſt*, whom they
did love,
And earneſtly did *ſeek the Things Above*:
Not doubting of the Promiſe of their Lord,
But ſtedfaſtly depended on his Word,
That he would *raiſe them up at the laſt Day*,
To Life Eternal, as himſelf did ſay.*
Chriſt the Firſt-Fruits; afterward, they ſhall
riſe
And ſee their Saviour with their longing Eyes.†
Chriſt's Reſurrection proves his Conqueſt over
Death,
And is an *Earneſt* of our riſing from beneath.
As Saints believe that Chriſt himſelf aroſe
A glorious Conqueror of all their Foes,

* John vi. 40. † 1 Cor. xv.

Of

Of Sin, of Hell, of Death, and of the Grave,
So they believe, these sha'nt Dominion have
Over their Souls and Bodies finally,
But that they shall obtain the *Victory*,
Thro' their Lord Jesus Christ; therefore they sing,
O Death! I fear thee not; *where is thy Sting?*
O Grave! where is thy Victory? O Hell!
Thou Terror only to the Infidel.
Christ hath *the Keys*, the Pow'r of Hell and Death. *
Into whose Hands, my Spirit I bequeath;
And say, *Thanks be to God*, who *giveth me* †
Thro' our Lord Jesus Christ, the Victory.

TO Father, Son, and Holy Ghost,
One God, whom Heav'n and Earth adore;
Be Glory, as it was of old,
Is now, and shall be evermore.
Amen. Amen.

* Rev. i. 18.
† 1 Cor. xv. 55. 56, 57.

On

On the *Aſcenſion* of our Lord and Saviour *Jeſus Chriſt*, commonly called, *Holy Thurſday*.

Μεγάλη ἡ ἡμέρα.

THIS Day, we celebrate th' Aſcenſion
Of Chriſt our Lord, to his celeſtial Throne.
He having now continued *forty Days*
On Earth, after his Reſurrection;
And having oft appeared in that Space
To his Diſciples, for their Conviction;
Yea, to *above five Hundred Brethren*, he
Did ſhew himſelf *at once*, that there might be
No room for Doubt: And having now prepar'd
Th' Apoſtles for the Work they had to do;
He at *Jeruſalem*, to them appear'd,
Told them that now to Heaven he would go,

And would from thence ſend down the Holy Ghoſt
Upon them, *on the Day of* Pentecoſt.

Then to Mount *Olivet* he leads them on,
Gives them his ſolemn Benediction;
Then parting from them, ſlowly did aſcend
That all their Eyes his Motion might attend,
Till he was mounted unto ſuch an Height,
That he was gone entirely out of Sight.
And when they quite the Sight of him had loſt,
Then two bright Min'ſters of the Heav'nly Hoſt
Appear'd, and ſaid, Ye Men of *Galilee*,
Why gaze ye after him, whom ye ſhall ſee
No more, till he from God's Right-hand ſhall *come*
With Clouds,* to raiſe the Dead from ev'ry Tomb,
To hear their Sentence at the univerſal Doom.

* Rev. i. 7.

Then the Apoſtles more abundantly
Convinc'd of's Glory and Divinity,
Fell proſtrate, and ador'd his Majeſty.
And to the City, they with one Accord
Return, and wait the Promiſe of their Lord.
He is our Advocate, to plead our Cauſe,
When we are griev'd that we have broke his Laws.
He does preſent my Prayers unto God,
That for the Merit of his precious Blood,
They may be heard, and my Repentance be
Accepted for his Sake, who died for me.
He yields a ready Ear to my Complaints,
And to the Father repreſents my Wants:
Therefore, tho' I am weak, yet if ſincere,
And having ſuch an Interceſſor there,
In Heav'n, at God's Right-Hand, why ſhould I fear?
What tho' I ſuffer Perſecution here?
Yet for Support, I will depend on Chriſt,
Who is *my Lord*, *my God*, and my *High-Prieſt*,

Touch'd with a Senſe of my Infirmities ;*
And is ſo powerful to grant Supplies
For all my Wants, that in the Time of Need,
I, to *the Throne of Grace*, will come with Speed,
That I may Help, and Strength, and Comfort gain,
And finally, eternal Life obtain,
Thro' Chriſt, his Death and Mediation,
By which alone we have Salvation.

Now, both the *Reſurrection* and *Aſcenſion*,
Are of our Faith a mighty Confirmation:
For, whilſt our Saviour here made his Abode,
H' affirm'd himſelf to be the Son of God;
For which the *Jews* charge him with Blaſphemy,
And did declare, he worthy was to die
As an Impoſtor; which if he had been,
God then would not have rais'd him up again;
Which, ſince God hath, 'tis Demonſtration
That Jeſus Chriſt was certainly his Son:

* Heb. iv. 15, 16.

And

And then his Doctrine muſt infallibly
Be very Truth, and could not be a Lie.

Besides, our bleſſed Lord's *Aſcenſion*
Is ſtill a further Confirmation,
Yea, Evidence beyond Exception,
That God would not ſuch a Reward have giv'n,
As viſibly to take him up to Heav'n,
If he had not *Meſſiah* been, as he
So frequently declar'd himſelf to be.
Farther, from Chriſt's Aſcenſion, we may learn
And this ſo comfortable Truth diſcern,
That as in our own Nature he went up,
So there is Ground from hence, for us to hope
That we may likewiſe after him aſcend,
And ſhall, if we take care our Lives to mend;
Whereby, it evidently will appear,
That we true Members of his Body are;
And may expect thoſe Manſions to inherit,
Which he for us by his Blood-ſhed, did merit.
For, is *our Nature* now advanc'd ſo high
With *the Divine*, in Glory 'nd Majeſty?

And does the Heav'nly Hoſt, the Angels all,
Before this *God* and *Man*, down proſtrate fall?
Do they in him *God-Man*, our Fleſh adore?
Let us not then debaſe it any more.
For, are we Kinſmen to ſo great a King?
O then! what a diſhonourable Thing
Is it for us, *ourſelves* to vilify,
Defile, and make like to a filthy Stye?
Contrary to our high Nobility!
Wherefore, ſince *Chriſt our Treaſure*, is above,
On Things below, let us not ſet our Love;
But, let *our Hearts be where our Treaſure is*,
Fix'd upon God, our only Happineſs,
So ſhall we one Day enter into endleſs Bliſs.

GREAT ever-living God, to Thee,
In Eſſence, One; in Perſons, Three;
May all thy Works their Tribute bring,
And ev'ry Age thy Glory ſing.

Amen.

On *Whit-Sunday*, being the Great Feſtival of the Deſcent of the *Holy Ghoſt*, *Acts* ii. Somtimes called *Pentecoſt*. Πεντηκοστὴ, from Πεντήκοντα. *i. e.* Fifty: Being Fifty Days after *Eaſter*.

Ὀρφανὸς ϗκ ἀφήσω ὑμᾶς. John xiv. 15, 16.

THIS b'ing a ſolemn Time (as Authors write)
Wherein the New-baptiz'd were cloath'd in White,
Which, to their Minds did plainly repreſent
The Purity conferr'd in th' Sacrament;
Which they were ever after to preſerve,
And never from it wilfully to ſwerve.
White alſo, or bright *Sunday*, ſome do ſay,
From that ſo glorious Light, ſent down *this Day*,

In

In *fiery Tongues* on the Apoſtles ſhed,
A *cloven Tongue* on each Apoſtle's Head;
Whereby they had the Gift of Languages,
And ſo could preach the Goſpel-Myſteries,
And the glad Tydings of Salvation
Not to *Jews* only, but ev'ry Nation.

THUS, in a little Time, ſurprizingly,
They ſpread the Knowledge of Chriſtianity:
And to confirm the Truth of what they taught,
Many ſtrange Signs and Miracles they wrought.

IF we the Goſpel therefore, will reject, *
And its *ſo great Salvation do neglect*, †
How can we 'ſcape? for they who don't *believe*,
Undoubtedly *Damnation* will receive. ‖
They who *the Holy Ghoſt reſiſt* and *grieve*. §
Till they at laſt do *quench* that Holy Spirit, ‡
What can they elſe but Miſery inherit?

* John xii. 48. † Heb. ii. 3.
‖ Mark xvi. 16. § Acts vii. 51. Eph. iv. 30.
‡ 1 Theſſ. v. 9.

WHERE-

WHEREFORE, let us to God *our Father* pray
That we by Faith in his Son Jeſus, may
The Motions of his Holy Spirit obey.
Then will he be to us a *Comforter*,
In all our Sadneſſes, our Hearts to cheer;
A Spirit to illuminate and guide,
That we may not in Ignorance abide;
A Spirit to ſupport us who are weak,
And bind our wounded Hearts, when like to break.
A Spirit, in us to make Interceſſion,*
Enabling us effectually to groan,
Till he who is the ſearcher of the Heart,
His Grace and Favours ſhall to us impart.
A Spirit, in our Spirits to excite
To ſpirit'al Things a ſpirit'al Appetite.
A Spirit of Truth and great Sincerity,
To make us learn t' abominate a Lye.
A Spirit of Peace, Unity, and Love,
That we may imitate the Saints above.

* Rom. viii. 26, 27.

A Spirit of Knowledge, and well-temper'd
Zeal;
(For, the Reverſe, doth but reſemble Hell.)
A Spirit of Contrition for our Sin,
That we may grieve, that we ſo vile have
been.
A Spirit of Temp'rance and Sobriety,
That we may circumſpect and watchful be.
A Spirit of Sanctification,
To make us to diſtaſte Pollution,
And keep our Body in Subjection.
A Spirit of Meekneſs, and of Patience,
Conſideration, and Long-Sufferance;
A Spirit of Candour, and of Courteſy,
Of Condeſcenſion, and Humility;
A Spirit of Courage, and of Fortitude,
Which cannot by the Vicious be ſubdu'd;
A Spirit of Fervour and Devotion,
To make our Pray'rs aſcend to Heaven's
Throne.
A Spirit of Direction, when we doubt,
And Things of Conſequence do go about;

A Spirit of Continence and Abſtinence,
That we may *live by Faith*, and not by
Senſe:
A Spirit of Mercy and Compaſſion;
A Spirit of Prudence, and Diſcretion;
A Spirit of Wiſdom, that we eaſily
May Truth diſtinguiſh from Hypocriſy;
And may diſcern a faithful Friend, from one
Who only puts a Mask of Friendſhip on:
A Spirit of Repoſe, and Truſt in God,
Whilſt here on Earth we make our ſhort
Abode.
So ſhall we have a never-failing Friend,
Who will conduct us to our Journey's End;
Even the Holy Spirit of the Lord,
Who will to Us his Influence afford;
The Spirit of the Father, and the Son,
Who, with the Father, and the Son, is One;
One God, they are, and yet, in Perſons, Three;
He, the Third Perſon in the Trinity.
Let us adore, not ſearch too curiouſly
This ſo inſcrutable a Myſtery!

TO Father, Son, and Holy Ghoſt,
One God, whom we adore;
Be Glory, as it was, is now,
And ſhall be evermore. *Amen.*

On TRINITY-SUNDAY.

Τρὶς-ἅγιον. Isa. vi. 3.

BEhold! *This Day* presents to us a Theme,
On which both Men and Angels may declaim
To all Eternity, but never can
Conceive this *Mystery* reveal'd to Man; *
Which infinitely does our Thoughts transcend;
A Deep, which none to fathom can pretend.
And yet, how oft have learned Men in vain
Presum'd this hidden Myst'ry to explain?
Whereby, they have with all their boasted Sense
Egregiously expos'd their Ignorance;

* 1 Tim. iii. 16.

Whilſt they more Wiſe and Knowing would appear
Than other of their Fellow-Creatures are:
As if their Learning poſſibly could be
A Match for the profoundeſt Myſtery!
O vain and dangerous Attempt, to tell
That which is hidden and unſearchable!
Wherefore, affecting not, to be thought *wiſe*
Above what's written, of all Myſteries,
More to affirm of *This*, I will not dare,
Than what the Scriptures plainly do declare.
Aſſiſt me then, O Lord, I humbly pray,
That with due Care and Reverence, I may
Say what Thou art, juſt ſo, as Thou haſt done,
Sa ſpeak of the myſterious *Three in One*.

Of Gods, the Heathen had Plurality; * We Chriſtians know there is but *One*, yet He Is *Father*, *Son*, and *Holy Ghoſt*. One-Three. Three-One. O venerable Myſtery!

* 1 Cor. viii. 4, 5, 6.

The *Father*, he is God; (*Gal.* i. 1.) and ſo, the Son; (*Ro.* ix. 5.)
And ſo, the Holy Ghoſt; (*Acts* v. 3, 4.) All Three, but One. (1 *Joh.* v. 7.)
The Father, uncreate; (*Ro.* xi. 36.) and ſo, the Son; (*John* i. 3.)
And ſo, the Holy Ghoſt; (*Gen.* i. 2. *Pſal.* civ. 30.) All Three, but One.
The Father, is Eternal; (1 *Tim.* i. 17.) ſo, the Son; (*John* viii. 58. ch. xvii. 5.)
And ſo, the Holy Ghoſt; (*Heb.* ix. 14.) All Three, but One.
The Father, is Almighty; (*Ezek.* x. 5.) ſo, the Son; (*Phil.* iii. 21.)
And ſo, the Holy Ghoſt; (*Iſa.* xl. 13.) All Three, but One.
And it's no Contradiction, there ſhould be
In different Reſpects, but *One*, yet *Three*.
One God; in Eſſence, One; in Subſtance, One;
Father, Son, Holy Ghoſt, true God, each One;
Tho' They be not Three Gods, but only *One*.

Yet capable of *Number*, as they be
Related to each other, All the Three,
From Everlasting, from Eternity.
From one another, They distinguish'd are
In Holy Writ, as may to All appear,
As we Three several Persons would declare.*
We are baptiz'd into the Faith of *Three*;
Tho' not in Scripture call'd the *Trinity*.
So the Word, *Person*, tho' not *there* apply'd
Expressly to the *Three*, yet, if 't be try'd,
Where shall we find a prop'rer Word, whereby
Distinction of *these Three*, to signify?
Why should we then, to cavil be inclin'd
About such Words we don't in Scripture find,
When the Things signify'd thereby, are there,
As to th' unprejudic'd, is very clear?
Personal Acts, are undeniably
Ascrib'd in Scripture, unto All the Three,
As any one who will but search, may see. †

* Mat. xxviii. 19. 2 Cor. xiii. 14. 1 Joh. v. 7.
† John v. 21, 22. Ch. xiv. 16, 26. Ch. xv. 26. Ch. xvi. 7, 13. 1 Cor. xii. 11. Acts xiii. 2, &c.

But for the Manner, *how* the ſacred *Three*,
Subſiſt in the Eternal Deity,
This is a Myſtery, not poſſible
For Angels, or Arch-Angels to reveal;
Therefore, let not proud Man preſume to tell.
But ſhall we diſbelieve the Myſtery,
Becauſe we can't conceive *how* One is Three?
How can we comprehend Eternity?
Yet, that God is Eternal, we believe;
And many other Things we can't conceive:
For inſtance, *how* the Soul and Body are
United in a Man, who can declare?
So alſo, *how* I think, I cannot tell,
Yet, I believe theſe Things, and know them well.
And a vaſt Multitude of Things beſide,
I do believe to be, and to abide,
Altho' the Manner *how*, from me is hid,
He then that diſbelieves a Trinity,
Becauſe he can't conceive *how* One is Three,
Tho' God himſelf hath vouch'd it ſo to be.

He's an unreasonable Infidel,
And is in Danger of the Fire of Hell.*
So he who does this Mystery believe,
Yet, at the same Time, like an Atheist live,
Will with the Hypocrites his Portion have,
If he repents not on this Side the Grave.

Lord, give us Grace, so to believe in Thee,
That we mayn't perish to Eternity,
But Mercy may obtain, thro' Jesus Christ,
Thine only Son, our Prophet, King and Priest.

And open, Lord, our Eyes, that we may see
What Cause we Christians have of Joy in *Thee*,
Who do in *Thee* believe a Trinity;
A *Father!* *Saviour!* and a *Comforter!*
What Cause of Joy unspeakable is here?
Which unto Christians is peculiar.
For what can Infidels who do deny
God, in his Threefold Personality,

* Mark xvi. 16.

Expect from him whose Wrath they have
incurr'd,
But Veng'ance that must ever be endur'd?
God without *Christ*, is a consuming Fire,
Who is't can bear his everlasting Ire?
Yet of it, we should live in slavish Fear,
If God were not to us a *Comforter*.

They who the *Comforter* undeify,
And Christ *the Lord* who bought them, do
deny,
The *Fatherhood* they also nullify,
For Father without Son, there cannot be.*
But they who do believe the *Three* in *One*,
Enjoy thereby great Satisfaction,
If whilst, according to their sound Belief,
They lead a *sober, righteous, godly Life*:
And for their Failings do in secret mourn,
Amend their Faults, and unto God return.
The *Father* will Compassion on them have;
The *Son* will them from angels Torments save;
The *Holy Ghost* will Comfort to them give,
Who thus believe, and thus as Christians live.

* 1 John ii. 22, 23, &c.

To

TO Father, Son, and Holy Ghoſt,
One God, whom Heav'n and Earth Adore,
Be Glory, as it was of old,
Is now, and ſhall be evermore. *Amen.*

ERRATA.

PAGE 23. Line 4. inſtead of *aidois*, read *aidios*. P. 35. l. 5. the Word *then* is left out; it ſhould be ———; and as then the *Iſraelit*. P. 54. l. ult. inſtead of *beotize*, read, *baptize*. P. 104. do ult. inſtead of v. 9. read, v. 19.

PRAYERS

For the principal *Festivals* and *Fasts* of the CHURCH.

For the Annunciation of the blessed Virgin Mary, March 25.

I Beseech thee, O Lord, pour thy Grace into my Heart, that as I have known the Incarnation of thy Son Jesus Christ, by the Message of an Angel; so by his Cross and Passion I may be brought unto the Glory of his Resurrection, through the same Jesus Christ our Lord. *Amen.*

II. *For* Christmas Day: *Or, Birth-Day of our Saviour* Christ, Decemb. 25.

ALmighty God, who hast given us thy only begotten Son, to take our Nature upon him, and as at this Time to be born of a pure Virgin; grant that I being regenerate, and made thy Child by Adoption and Grace, may daily be renewed by thy Holy Spirit, thro' the same our Lord Jesus Christ, who liveth and reigneth with Thee, and the same Spirit, ever one God World without End. *Amen.*

III. *A Prayer for* New-Year's-Day, January 1.

ALmighty God, who madest thy blessed Son to be circumcised, and obedient to the Law for Man; grant me the true Circumcision of the Spirit, that my Heart

Heart and all my Members, being mortified from all worldly and carnal Lusts, I may in all Things obey thy blessed Will, thro' the same thy Son Jesus Christ our Lord. *Amen.*

IV. *A Prayer for the Day of the* Epiphany, January 6.

O God, who by the leading of a Star, didst manifest thy only begotten Son to the *Gentiles*; mercifully grant that I who know thee now by Faith, may after this Life, have the Fruition of thy glorious Godhead, thro' Jesus Christ our Lord. *Amen.*

V. *A Prayer for the Day of the Presentation of* Christ *in the Temple*, Feb. 2.

ALmighty and everlasting God, I humbly beseech thy Majesty, that as thy only begotten Son was this Day presented in the Temple in Substance of our Flesh; so I may be presented unto thee, with a pure and clean Heart, by the same thy Son Jesus Christ our Lord. *Amen.*

VI. *Prayers for* Ash-Wednesday, *and the Season of* Lent.

ALmighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the Sins of all them that are penitent, create and make in me a new and contrite Heart, that I worthily lamenting my Sins, and acknowledging my Wretchedness, may obtain of thee, the God of all Mercy, perfect Remission and Forgiveness, thro' Jesus Christ our Lord. *Amen.*

O Lord, who for our Sake, didst fast forty Days and forty Nights; give me Grace to use such Abstinence, that my Flesh being subdued to the Spirit, I may ever obey thy godly Motions in Righteousness and true Holiness; to thy Honour and Glory, who

who liveſt and reigneſt with the Father and the Holy Ghoſt, one God, World without End. *Amen.*

VII. *A Prayer for* Good-Friday, *the Day of our* Saviour's *Crucifixion.*

ALmighty and everlaſting God, who of thy tender Love towards Mankind, haſt ſent thy Son our Saviour, Jeſus Chriſt, to take upon him our Fleſh, and to ſuffer Death upon the Croſs, that all Mankind ſhould follow the Example of his great Humility: Mercifully grant that I may both follow the Example of his Patience, and alſo be made Partaker of his Reſurrection, through the ſame Jeſus Chriſt our Lord. *Amen.*

VIII. *A Prayer for* Eaſter-Eve.

GRant, O Lord, that as I am baptized into the Death of thy bleſſed Son, our Saviour Jeſus Chriſt, ſo by continual mortifying my corrupt Affections, I may be buried with him, and that thro' the Grave and Gate of Death, I may paſs to a joyful Reſurrection, for his Merits who died and was buried, and roſe again for us, thy Son Jeſus Chriſt our Lord. *Amen.*

A Prayer for Eaſter-Day, *the great Feſtival of our* Lord *and* Saviour's *Reſurrection from the Dead.*

ALmighty Father, who haſt given thine only Son to die for our Sins, and to riſe again for our Juſtification; grant me ſo to put away the Leaven of Malice and Wickedneſs, that I may always ſerve thee in Pureneſs of Living and Truth, thro' the Merits of the ſame thy Son Jeſus Chriſt, our Lord. *Amen.*

IX. *A Prayer for* Aſcenſion-Day.

GRant, I beſeech thee, Almighty God, that like as I do believe thy only begotten Son, our Lord Jeſus Chriſt, to have aſcended into the Heavens; ſo may

may also in Heart and Mind thither ascend, and with him continually dwell, who liveth and reigneth with Thee and the Holy Ghost, one God, World without End. *Amen.*

X. *A Prayer for* Whit-Sunday.

O God, who as at this Time didst teach the Hearts of thy faithful People, by sending to them the Light of thy Holy Spirit; grant me by the same Spirit to have a right Judgment in all Things, and evermore to rejoice in his holy Comfort, thro' the Merits of Christ Jesus our Saviour, who liveth and reigneth with Thee, in the Unity of the same Spirit, one God, World without End. *Amen.*

XI. *A Prayer for* Trinity-Sunday.

O Holy, blessed, and glorious Trinity, three Persons and one God, have Mercy upon me a miserable Sinner.

Almighty and everlasting God, who hast given unto thy Servants Grace, by the Confession of a true Faith to acknowledge the Glory of the Eternal Trinity, and in the Power of the Divine Majesty to worship the Unity; I beseech thee, that thou wouldst keep me stedfast in this Faith, and evermore defend me from all Adversities, who livest and reignest one God, World without End. *Amen.*

Our Father, which art in Heaven, &c.

The Lord bless me and keep me; the Lord make his Face to shine upon me, and be gracious unto me; the Lord lift up his Countenance upon me, and give me Peace now and for evermore. *Amen.*

FINIS.